# The Inquirer

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# OUR EDITOR

THIS editorial has been plotted without the Editor's usual foreknowledge and design. We could only think of publishing it because he is now taking a well-deserved holiday. To those who know little about the inner workings of a paper—and those of even a small religious weekly are complex—the weekly editorial is the public utterance of a person unknown to the vast majority of its readers. Among Unitarian ministers in this country and to many layfolk in our free churches and denominational counsels the Rev. E. G. Lee is a very distinctive, familiar and dynamic person. Those who come most into contact with him, and profit by that contact, know him in ways which are not accessible to the majority of this paper's readers. Hence this editorial about the Editor!

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An editor, of course, is not just a name or an influence or an oracle. He is supremely a person. The person is half-concealed and only half-revealed by the printed words which are his responsibility. Though the Editor has a very personal mind and a very personal sensibility, his mind and sensibility are very much less at the service of himself than at the service of a religious faith and movement, of which this paper is the printed expression. Without being in the least a personal paper *The Inquirer*, for 21 years, has borne the imprint of a person, certainly not less and perhaps more markedly so than under previous editorships. The Rev. E. G. Lee is now on holiday and his absence gives us a good opportunity to remember him, to wish him well, to wish new strength and health to his delightful and artistic wife and to pay him grateful and personal compliments for what he has done amongst us not only as a mind but as a minister and a man.

Eighteen years ago, on 11th July, 1942, this paper published its centenary number. It contained messages and congratulations from many quarters. There was a penetrating leader by the present Editor on the significance of this small paper's witness during 100 eventful years. There was a lofty article by the late L. P. Jacks such as only he could write. There was an historical article by the late Herbert McLachlan and various other stirring and interesting contributions by the eminent and the wise amongst us. But there was no word about the Editor himself as a person, for the Editor was not away on holiday. Being the sort of man he is and the sort of person an editor should be, he eclipsed himself. The paper, not the man, was what mattered to him. There was no hint that the paper, besides being a public task, was also a personal care. He kept carefully veiled from us the endless hours of hard work and typing and thought and administration and travelling; the chores from which no editorial chair is separated, especially the editorial chair of a small-scale religious weekly.

The Rev. E. G. Lee is on holiday and without him knowing anything about it we can, in this fleeting issue, reverse his policy. We can ask you, when he takes up his editorial tasks again, to remember the man behind the words, the person behind the paper. He will come back, we can tell you, looking tanned though thinner than of old. At a meeting or in a committee the eyes will glint from time to time, the face will set and a sort of restless obstinacy about certain deeper issues will reveal itself. A point will be briefly made or perhaps the slumbering embers of some passionate conviction will burst into flame. The flames, when they come, can consume with scorn or anger, but always they illuminate. They can cast shadows too, as flames often do, but then Mr. Lee is that gifted sort of person who can reveal the shadows as well as the lights of life. You can travel along with him or fall haltingly behind, but always you can be sure of the ultimate direction in which his insights are leading you: that direction we people of liberal and open faith are committed to following in the quest for that which "gives meaning to all that passes and yet eludes apprehension, something whose possession is the final good and yet is beyond all reach".

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He will come back. He will put his finger again on the pulse of our affairs—a difficult pulse not always easy to feel. Once more we shall read his urgent, restless and not always ordered syntax. He will continue to analyse, to broaden our perspectives, to chide and to console. From time to time no doubt he will irritate some by an inborn quirk or passing prejudice, for after all as an editor he is not a rare, quintessential abstraction, but a man of flesh and blood. And unfailingly, as he has always done, he will go on hinting at the inexpressible. His insights will continue to enrich and deepen our common life, revealing the spiritual issues of our modern experience "not under the conditions of a past age but in the familiarities of this," as he himself expressed it in that centenary editorial eighteen years ago.

What we shall ever do without him is beyond conjecture, but we have him still, so we may count our blessings, as we may hope he can count some too.

A.R.D.

# AMERICAN UNITARIANS AND UNIVERSALISTS CONSOLIDATE

By Ernest W. Kuebler

(Dr. Ernest Kuebler sends us an additional report of the merger of the Unitarians and Universalists in the U.S.A.)

FOR more than 100 years Unitarians, Universalists and other religious liberals in America have looked for ways in which they could work more effectively together and devise a proper organisation and shape goals for furthering their common cause of free men's religious faith. On May 23rd, 1960, in Boston, Massachusetts, U.S.A., an event took place and a decision was made which will long be remembered as one of the most historic occasions of liberal religion. About midday the delegates of the American Unitarian Association and the Universalist Church of America overwhelmingly approved the final steps in consolidating the two denominations and officially brought into existence the new organisation of the Unitarian Universalist Association. There was minor opposition in both groups which had ample opportunity to present its point of view but when the voting finally took place the results far exceeded the necessary two-thirds approval. On the evening of that day more than 2,000 persons gathered in historic Boston Symphony Hall for a service of celebration and dedication which culminated in a symbolic candle-lighting ceremony, the kindling of a single, large candle—representing the new association—from the two smaller lighted candles representing the two households of faith which were now to be one.

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Of former efforts at closer organic co-operation little resulted. The Free Religious Association formed in 1867, lasting into the twentieth century, proved to be out of sympathy with the temper of the times and was limited largely to a debating society—"a voice without a hand." In 1932 Universalists and Unitarians formed the Free Church Fellowship in the hope that it would lead to an "early and effective union of the forces of liberal religion." Lasting only about a decade this attempt achieved very little but it obviously rekindled the hopes of the people which could not be denied expression. Working co-operation between the bodies continued to increase to such an extent that together they produced and used the same hymn books, a common religious education curriculum, their respective youth organisations merged into the Liberal Religious Youth, and all along for several decades where the local situation seemed appropriate churches and conferences of Unitarians and Universalists federated.

The past 13 years has seen several commissions on church union, advisory votes, plebiscites and reports. In 1954 the century-old dreams of "one larger fellowship of free and democratic churches, based on freedom of faith and congregational polity," began to be realised when the Council of Liberal Churches (Universalist-Unitarian) Inc. was established. Although much more was expected from this Council than was accomplished in the fields of publications and public information, it was in religious education for children, youth and adults, that outstanding achievements high-lighted the paths ahead and contributed greatly to the movement of decision in Boston last May. The Council of Liberal Churches will be officially dissolved in 1961 and all its functions incorporated in the new Association.

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The Unitarian Universalist Association will become a working and moving reality in May, 1961. Unitarians now outnumber Universalists by more than two to one, there being a total of 895 churches and fellowships with 156,443 legal members in both bodies. This is an Association merging and integrating the continental offices and functions and at the same time guaranteeing the freedom inherent in each local congregation and in no ways minimising its autonomy. Each local church and fellowship will retain its own identity and name and will, as usual, "call" and "ordain" its ministers.

From the Constitution of the new Unitarian Universalist Associations its purposes and objectives are set forth as follows:

1. To strengthen one another in a free and disciplined search for truth as the foundation of our religious fellowship;
2. To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarised in the Judeo-Christian heritage as love to God and love to man;
3. To affirm, defend and promote the supreme worth of every human personality, the dignity of man, and the use of the democratic method in human relationships;
4. To implement our vision of one world by striving for a world community founded on ideals of brotherhood, justice and peace;
5. To serve the needs of member churches and fellowships, to organise new churches and fellowships and to extend and strengthen liberal religion;
6. To encourage co-operation with men of good will in every land.

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The World and National Council of Churches of Christ both exclude the Universalists and the Unitarians because of our avowed liberal position and refusal to accept the creedal statement required of member bodies. Occasionally, in some cities and states, we liberals co-operate with affiliated bodies of other religious organisations. To many, the most important question at this time is—what place will this new Unitarian Universalist Association hold in the life of the American people? Here in America, as well as in other parts of the world, as the tides of theological liberalism have ebbed it is only the avowed Unitarian and Universalist who remains the visible vehicle of Protestant Liberalism or modernism.

It was significant both symbolically and realistically, that on the platform when the celebration and dedication moment arrived in Symphony Hall that historic pulpits—those of William Ellery Channing and Hosea Ballou—were used from which the voice of modern liberalism spoke. At the joint worship service the Reverend Donald Harrington, minister of the New York Community Church, challenged the group to envisage a "new world faith" which will take its place on this continent alongside Judaism, Catholicism and Protestantism. He hailed the movement in which "little heresies have now been transformed and speak to the needs and conditions of modern, world-minded man." Emerson—the great American Divine—decades ago had led the way by saying: "We are not less Christian, but more." "The liberal spirit," he went on to say, "seeks to make history rather than to be bound by it, and will continue to seek evidence and to pursue paths that will lead to organic synthesis in all religions."

This new Association, wholly in line with the heritage and practices of both member groups, assures that no minister or lay person—no church or affiliated organisation—will be required to subscribe to any particular interpretation of religion, beliefs or creed. Many, even in America, will be tempted to look upon the churches of this new Association as simply preserving the field of operations of the religious liberals of the past 20 or 30 years. The religious liberal position in America more correctly encompasses on the extreme left the non-theistic humanist and ethical culture segments and on the extreme right the various neo-liberals who in their theology and church membership find themselves firmly standing within one of the recognised sects of Protestantism.

Who can predict what the image of the liberal religious Unitarian Universalist Association will be like in the decade ahead? It is clear that time, money and energy spent on the part of thousands upon thousands of members has spanned both denominations and has brought into existence hopes and desires which no small plan can long to fruition. In the freedom of beliefs and breadth of purpose this new Association marks the departure from authoritarian churches; but as it grows in strength and spiritual power it can certainly be hoped that in love and brotherhood it will know no separation from all mankind.

# SEVEN DEADLY SINS FOR UNITARIANS

By A. Phillip Hewett

ONE of the early tasks undertaken by Christians during the first few centuries of their religion's existence was that of drawing up a list of seven deadly sins. And we, looking back across this wide expanse of time, may perhaps ask, why? No enterprise is undertaken without reason and surely it is in order to ask why people should have become convinced that there were such things before going on to ask what they were.

The idea of sin is, of course, one which has loomed large in traditional Christian thought. It differed from the idea of crime in that while it was regarded as a disobedience to the law of God, it did not necessarily involve disobedience to the law of the land. As a matter of fact, none of the traditional seven deadly sins is a punishable offence under any legal system that I have ever heard of. The essential core of any idea of sin is that there is a very considerable gap between what we are and what we ought to be or, as the traditional theology would prefer to put it, we are not as God would have us be.

I'm not going to get involved in any long discussion of the way in which this idea has been elaborated, or of the way in which Unitarians have disagreed with many parts of it. Unitarians don't use the word "sin" very much. But I should say this. The word translated "sin" in the English versions of the New Testament is the Greek word *hamartia*. This is a term borrowed from archery, and was originally used to describe the situation in which the arrow did not hit the target at all, but fell short of the mark. It *is* in that sense that I am using it and it involves no controversy over theological doctrines of sin, for we all know very well that as a matter of demonstrable fact we usually fall short of the mark, of the ideal at which we are aiming. In the strict sense of the word, then, we are all sinners.

What is a *deadly* sin, and wherein does its deadliness consist? It is deadly in the sense that it deadens the life of the spirit. In other words, it makes us progressively less fit for the good life, however the good life may be defined, till in the end we not only fall short of the mark, we don't even see it.

And why seven? Well, seven *is* one of the traditional sacred numbers—a fact which could be illustrated by multitudes of examples but which is perhaps most strikingly indicated even by the fact that congregations assemble once every seven days.

## The Traditional Seven Deadly Sins

Let us then proceed to enumerate the traditional seven deadly sins: first, pride (*hubris*) which in this sense means man's attempt to deify himself, to absolutize himself as though he could be entirely self-sufficient. This was regarded by the early Christians as the worst of the deadly sins, and indeed the source in large part of the others. The others are wrath or anger, envy, covetousness or avarice, gluttony, sloth, and lust—all good rolling old-fashioned words which mean what they say without any beating around the bush. These were the sins that were condemned by the early Christians in such uncompromising terms. And they are still sins in the same way today, though our modern procedures for dealing with them tend rather to analyse and understand them a little more deeply, with the assumption that a cure may be more effectively brought about by means other than forthright condemnation.

But having enumerated these traditional sins I want to leave them and pass on to a field which lies closer to home. Just as the early Christians could look at themselves and acknowledge their seven deadly sins, so too I believe can we Unitarians of the present day do so. There are all sorts of things we believe to be wrong, of course, and which we can conscientiously deplore when we see them, but I don't want to waste time in dealing with any which we are not strongly tempted to, and often succumb to. This, I think, was the original procedure and it's a good one. We don't want to be numbered among those who

> "Compound for sins they are inclined to
> By damning those they have no mind to."

So let's turn then, to the work of compiling a list of seven deadly sins for Unitarians, real ones, deadly ones in the sense that they subvert and destroy the principles for which we profess to stand, active ones in the sense that we often go down before them. This will be a salutary act of confession (which, we are told, is good for the soul) and in which we may all, with myself the chief among sinners, wholeheartedly join.

## Difficulties in Self-Analysis

It is notoriously true that other people are able to see our shortcomings far better than we are ourselves. This puts us at something of a disadvantage when we try to draw up such a list for ourselves. We look in vain for any leads in most published Unitarian literature. Like all other literature designed to present a particular point of view, it usually concentrates more on the ideals than upon the lamentable ways in which we so often contrive to fall so far short of those ideals, or even work directly against them.

Nor can we gain much help from most criticisms of us by other religious bodies for their objections are based on presuppositions that we don't accept anyway. For instance, if they criticise us for not accepting Jesus Christ as God and Saviour this is hardly helpful in drawing up a list of sins, because we are bound to regard this as one of the advances we have made, rather than as an illustration of our backsliding.

We should be all the more grateful, therefore, that we have within our own movement men who, like the prophets of the Old Testament, were able to criticise what they saw around them without in any way dissociating themselves from membership in the society they criticised.

## Smugness

Unitarian Deadly Sin No. 1. Self-satisfaction. Thankfulness that we are not as other men. We are the ones who do the thinking. We are an intellectual aristocracy. We have put away childish things. We can afford to be supercilious about the superstitions which are still accepted by so many more ordinary mortals. Those who disagree with our conclusions evidently haven't thought the matter through. To take an example conveniently distant in time and place, an English Unitarian congregation in the 19th century, when their minister decided to return to an orthodox Christian theology, promptly voted that he was of unsound mind! It was inconceivable that he could have reached this position by any rational process.

I don't suppose it does us any harm to go through this as a phase. The sin is like a drug, useful in small doses, poisonous in large ones. Many people feel very strongly in this way when they first read Unitarian literature or come to Unitarian services. But they ought to grow out of it after a while.

The true mark of the one who has achieved any advance of knowledge is not that he should always be looking back and comparing his situation with what went before, but that he should be looking forward to the boundless expanse lying before him, upon which he has as yet scarcely set foot. And this can induce a sense of humility which is the very opposite of smug self-satisfaction.

## Exclusiveness

I don't intend these Unitarian deadly sins to be sharply divided off one from the other, any more than the traditional ones were. And so the first runs over somewhat, I suppose, into the second, which I would call exclusiveness. Since it is our claim that as a church we represent inclusiveness, it follows that any exclusiveness is a sin. It's true that we don't exclude people by means of a creed in Unitarian churches, though I sometimes wonder whether we don't draw just as sharp a distinction between the saved and the unsaved in our own peculiar sense. But if smugness makes us tend to regard ourselves as an elite, then exclusiveness makes that elite self-contained. How often have I heard it said, "We don't have quantity, but we do have quality." If it were true, we ought to be the last ones to say so.

(Mr. Hewett will conclude the list next week.)

# THE TWO HARVESTS

By Colin Gibson

YOU will have in this life exactly what you want. Life contains all sorts of possibilities. It is like the ground, in which the farmer or gardener sows his seed. The gardener expects when he puts in the seed that the flower and fruit will correspond to it. He expects to come up what he puts in; wheat for wheat, melon for a melon. For, as Jesus remarked, "every tree is known by its fruit." "Do men gather grapes of thorns or figs of thistles?" This exact correspondence of the fruit with its seed is notable. It is a feature of life. In the old story of Creation in the Book, an observant agriculturalist noticed that the earth brought forth grass, herb and fruit tree, whose seed was in itself each after its kind.

In life this is so. It depends upon the seed you sow what the fruit will be. Man has two natures. He is a creature of earth and child of heaven. According to the highest religion and philosophy, the truest earth is the purest heaven, and it is incorrect to talk of two natures in Man. But in living practice there is this division. A man may sow to either of his natures. He may care for the earthly part of himself and measure success by the satisfaction he receives after this kind. Or he may nurture the seed of his heavenly nature. Jesus said a man had to choose between God and mammon and could not expect to make the best of both worlds. He must study one or the other. It was impossible to serve two masters. The children of darkness were wiser in this than the children of light. They knew how to make themselves friends of the mammon of unrighteousness and win their way into that abode. That was one choice to make, which brought its reward in this world. The custodians of the true riches must at least be as faithful to their trust. In this the children of light had much to learn from the children of darkness.

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Following this story is that of the rich man who had his good things and Lazarus his evil things. It was fair enough. The rich man had the things he thought he cared about and discovered too late that he should have given his chief care elsewhere. He received his requital. Lazarus, who went without in his lifetime, found himself in the spiritual haven of Abraham's bosom. This world's goods had not blinded him to the true riches. He reaped also as he sowed. Life gave him, too, what he wanted.

Goethe depicts this situation very dramatically in "Faust". Faust, with youth behind him, has studied all there is to know, and is dissatisfied. He has neither goods nor money, honour nor glory. He has shut himself up from society, and now he realises the result of his choice. The world has gone by while he has been stuck at his desk. He feels he must flee out of it and seek experience. He falls an easy victim to the empty promises of Mephistopheles. That way lay ruin, which only a life of active helpfulness could hope to make good. The tragedy of Faust was that he was not prepared to stand by his choice of harvest. No harvest can come without labour for it, or without sacrifice or something for it.

It is ultimately far more satisfying to choose the more rewarding of the two harvests, the spiritual harvest, which leads to more and higher life. There is no need to look for another world to compensate for inequality in this, however much a life lived here prevents a life lived there. Even in this life only, a man has a very great range of choice as to what he would have. He gets what he wants. Whether he wants it when he has got it is another question. If you choose spiritual blessings in preference to material ones, do not envy the other man who made the other choice to yours. You have what you chose and would not part with it for anything. The pearl of great price was not to be traded for money, but it was to be procured by forgoing this world's coin, a worth-while bargain at that, even if it left you penniless. That was Jesus's scale of values. After all, "what shall a man give in exchange for his soul?" "A man's life," all said and done, "does not consist in the abundance of the things that he possesses," but a man's treasure consists in "being rich toward God."

# A LAYMAN'S DIARY

*June* 26 (Sunday). At a congregational meeting after our evening service tonight, we learned that there was quite a hopeful prospect of our pulpit vacancy being filled before the end of this year. In view of the severe shortage of ministers, we must count ourselves very lucky if our hopes turn out to be well founded.

I read in my *Unitarian Register* for June that the Unitarian church in Tulsa, Oklahoma, has just appointed a new minister. To achieve this, their pulpit committee expended £650, 66 hours of time in 22 meetings, 100 hours reading sermons, 15,000 miles of air travel and 8 months in making up their minds whom to invite. They reviewed the qualifications of 45 ministers, tabulated 150 questionnaires, wore out several copies of the *Unitarian Yearbook* and "mailed 15 ministers' kits". The only parallel in history that I can recall is the occasion when:

They sought it with thimbles, they sought it with care;
They pursued it with forks and hope;
They threatened its life with a railway share;
They charmed it with smiles and soap.

What *are* "ministers' kits", I wonder?

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*June* 27. Yesterday Councillor John Croghan, the Mayor of Chester, who is a Roman Catholic, led his City Council to the annual civic service at Chester (Anglican) Cathedral. "It is my duty to attend any church of any denomination as Chester's leading citizen", he said. "I took the view that people of all creeds had chosen me to represent them on the council, and, as Mayor of the city, I chose to attend the service". His bishop, the Roman Catholic Bishop of Shrewsbury, has commented, "I am sorry that the Mayor feels that he must change his place of worship when he becomes Mayor". That is surely an odd way of putting it. The Mayor did not "change his place of worship"; he simply accepted, on a single occasion, an invitation to worship in an Anglican church—and why shouldn't he?

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Wrote to my M.P. (a woman member) saying that I realised that in next Wednesday's debate on the Wolfenden Report she would vote according to her conscience, and that I would not press her one way or the other, but that if she decided to support Mr. Kenneth Robinson's motion for the amendment of the present law, at least one of her constituents would approve of her action.

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*June* 28. Rather an unnecessary letter in *The Times* from the Anglican Bishop of Chester. He supports the Mayor (rightly, I think), but then goes on to support that a Roman Catholic should not accept the office of Mayor "if he is in conscience unable to perform the normal and reasonable duties which are required of him". This is to imply (quite wrongly, I feel) (1) that every civic service must be held in an Anglican church, and (2) that every civic service must be attended by the Mayor. I thought the Test and Corporation Acts had been repealed.

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*June* 29. Needless to say, the Roman Catholic Bishop of Shrewsbury has now sent a letter to *The Times*. He takes exception, not unreasonably, to the Bishop of Chester's view that Roman Catholics should not become Mayors. But he claims a right to disapprove, authoritatively and in public, of the Mayor of Chester's action; talks about the impiety of "demanding that the Mayor should worship God in a church in which he does not believe"; and describes the Bishop of Chester as "having secured the presence at his Cathedral of a Catholic" —as though the invitation to the Mayor had been merely an unbelievable and unpardonable piece of "one-upmanship".

This is not by any means a trivial matter, even if it is being publicly discussed in rather a childish way. Every man should be free to worship (or not to worship) where and how he wishes.

without rebuke from his own community, or from any other community. As Unitarians, we take this for granted among ourselves, but we should not stand idly by when we see the principle being infringed elsewhere. This is another event which a Committee of Public Witness, if we had one, could most appropriately choose as a matter for public comment from a Unitarian point of view.

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*June* 30. A letter of profound good sense in *The Times* today from my favourite music critic, Alec Robertson, who is a Roman Catholic. "For my own part", he says, "I would pray with Anglicans, non-conformists, Muslims, Buddhists, or anyone of good will . . . . It is about time that those of us who are Roman Catholics realised . . . . that we should cease to behave as *nouveaux riches* uncertain of our position and ignorant of the basic law of charity towards our neighbour . . . Our bishops should open their minds to what the laity are thinking, not the pious conformists but the rebellious realists. If the latter had been listened to in the past there would have been no Reformation."

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Yesterday the House of Commons rejected by 213 votes to 99 (half the members did not vote at all) a motion calling on the Government to take early action on Part 2 of the Wolfenden Report (mainly recommending that homosexual acts committed in private by consenting adults should no longer be a crime). My M.P. voted for the motion. This is, of course, a terribly difficult problem; I see that Mr. Sorensen supported the motion, and Mr. Chuter Ede was against it. The main thing is that the matter should continue to be temperately discussed.

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*July* 1. Nice letter from my M.P. (whom I specially asked *not* to reply) sending me a free copy of Wednesday's *Hansard*, and saying that she had already decided to vote for the motion, unless anything cogent came out in the course of the debate that would make her change her mind—and nothing did. I do call that extreme efficiency and courtesy (and I am not a party man myself, to put it mildly). Now I must write and send her a threepenny stamp—and tell her not to acknowledge its receipt, or we shall be back where we started! M.P.s' postal bills must be enormous.

## DISCIPLINE IN THE CHURCH

**By Irvin Hodgson**

As Unitarians and Free Christians, we are often accused of having no disciplines in our Church. It is true of course, that we do not seek to impose numerous "musts" upon our people, but it is quite untrue to say that we have no disciplines, for no Church can exist without them. No community can be religious unless it knows the meaning of, and is subject to, discipline. Unlike the majority of religious bodies however, we seek to impose them from within, rather than from without, believing that the best and most effective discipline of all is self-discipline. Our authority lies within ourselves, though it must be admitted that this does open up the possibility of the individual failing to impose any form of regularised self-discipline. But that is a consequence of our heritage of freedom. It seems that there could be, and undoubtedly are, those amongst us who, though loyal supporters of Church organisations and regular attenders at worship, are nevertheless not religious people, because they lack that element of self-discipline.

Our Church does and must, speak with authority about the manner of life we lead, but the practical details, the working out of the discipline, is left to the individual. It is in the light of his own experience, his own background and problems, that he will impose his own disciplines, so as to ensure the most effective kind of Christian living, and the surest personal spiritual development.

To many of us, Prayer is a "must" imposed by our own experience. We have discovered it to be a real power for effective living; not an idle superstition, but something which infuses life with the right kind of dynamic and is a means of continued inspiration. We have discovered too that as a means of comfort and consolation it has no equal. Thus it becomes a major discipline of our religious life, even though it may mean something entirely different to us than to the average church-goer of other denominations.

Then there is church-going itself. The Free Christian is well aware of the arguments about worshipping God anywhere, and knows that these are at least partially true. He is aware too, that God is not flattered by his attendance at worship, and that he will win no special favours because of his regularity. But all this does not effect his attitude to worship. He can, and does, worship God anywhere and everywhere, but nowhere so closely and so intimately as in the Church of his own choice; the place perhaps where he was brought up, where he was married; the place to which he has brought his babies and his dead. Whilst he holds no favoured place with God because of his church-going, he knows full well that without that church-going he would not be the man he is; that within those walls he does find strength, inspiration, fellowship and comfort. So this too, becomes a self-discipline; he attends as regularly as he can, and throws himself whole-heartedly into the fuller worship of the church.

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Another discipline is that of giving. When he has really been caught by the spirit of religion, then that which he owns is held in trust, to be used firstly for the well-being of his dependants and himself, and then for that of his fellows. His giving, whether it be of his worldly goods or of his time and talent, is governed by discrimination, and directed to where it will do the most good. He finds the church an effective channel for this, and disciplines himself so that a fair proportion of what he has to give is directed into the church, even if there should also be other channels which lay claims upon him. His principle is not "How little can I give," but "How much."

There are other disciplines which a man discovers for himself, but mostly, they stem from these three. But to imagine that a man can "get through religion", any more than he can get through life, without disciplines, is foolishness. But the right disciplines are not imposed by bishop, priest or council. In every walk of life we find that some experiences are more intimately lovely and valuable than others, and this is true of the religious life. The sincerely religious man seeks to make these occasions more real and more frequent, but recognises frankly that there are certain conditions to be observed. Chief amongst these is a denial of self and a desire to grow spiritually. Many things he could do yesteryear are impossible today, simply because of the growth of spiritual consciousness and the imposition, freely and willingly, of self-disciplines. He knows that in that direction alone lies spiritual growth.

## News Review

### Johannesburg Unitarian Fellowship Inspiring and Encouraging Meeting

Our last service was a "high festival" in the history of our Fellowship. Mr. Rutter arrived in the Transvaal on April 27th and after twenty-four busy hours in Pretoria came to spend the week-end with us in Discovery. As we had rather feared in view of the unsettled state of affairs, we did not succeed in attracting many outsiders through our advertisements; at the public meeting on Friday evening (April 29th), there were only two complete strangers in a gathering of twenty-five. We enjoyed, however, a most stimulating evening. Mr. Rutter's address was warmly appreciated and there were a number of interesting questions raised in the discussion which followed. On Sunday morning, when Mr. Rutter conducted our service and preached the sermon, we had an attendance of forty (including Kevin Peter MacVicar, who was dedicated!) This is easily the largest gathering we have ever mustered and we were all greatly inspired and encouraged. We are deeply grateful to our minister for his visit and sentiments in hoping that it may one day be repeated.

# Correspondence

*Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

## "Non-atheistic Humanism"?

Sir: In reply to Mr. H. J. Leaver's letter (2/7/60) I disagree that "non-theistic humanism" necessarily means "atheism". This is to obscure the meaning of American Unitarian humanism. The everyday meanings of names are not always the most accurate. "Unitarian" usually means someone who disbelieves in the Trinity. Yet to us a Unitarian is a person more concerned with asserting the principles of freedom, reason and tolerance as the best guides to the religious life, and holding a positive liberal faith in God and man. The name Atheist is clear in meaning a person who disbelieves in a God, but humanist (in its present meaning, and not its other varied historical forms) is not quite so clear. It is broadly the name chosen by those persons who are more inclined toward human interests and concerns than divine; with wrestling with the problems facing man about which they can learn a great deal, than with the existence of God, about whom they know little. Having an open mind about the whole question of God, they are more properly called "agnostic". Theism is as beset with difficulties as is atheism; the humanist prefers the while to get on with the job of life.

It should be remembered that the humanist movement in Britain and America have widely different histories. American humanism, growing within the Unitarian church, has always retained a sense of being a religion, and meeting man's emotional and spiritual needs and insights. In Britain the humanist movement draws its strength largely from the Rationalists who are by tradition against churches and all church-like forms and practices, and who have never gone very much further than the discussion group and the exercise of the intellect.

Here in Britain, therefore, the much maligned "reverent agnostic" has had a hard time of it. On the one hand he has no place in church, for he cannot affirm God, and yet finds no aesthetic outlet for his natural reverence for life in the reason-centred humanist group.

To assume that because a man cannot believe in God there is nothing for him in religion is blindness indeed. Life remains, with all its richness and variety, its joys and tragedies, and the agnostic feels it as much as the believer. Yet we make the name of God exclude him from our worship. Yet Unitarians have as yet no clear-cut theology. There can be a definition of God for every Unitarian. What we do have and cherish is a tradition of language used in worship within which it is not possible to draw a line between the descriptive and the symbolical.

There are many thinking men and women outside all church influence today for whom the name of God, with all its traditional and quite usual connotations, has ceased to have meaning. Worship for them becomes more the celebration of life than worship of God. Such worship however need not be divisive; the content remains; the different emphasis shade into one another; only the phraseology need change.

To this kind of humanist Unitarianism might offer fellowship if it could cease to pay more attention to its nomenclature than to the needs of the human spirit. "He alone is the true atheist to whom the predicates of the Divine Being, for instance, love, wisdom, justice, are nothing." (Feuerbach: The Essence of Christianity.) There is room, albeit fractional, for a "non-theistic humanism" within Unitarianism, but atheism is far too dogmatic to savour much of the Unitarian spirit in religion.

Yours, Donald Dunkley.

## "Issues of Abbreviation"

Sir: After reading the Editorial of June 25th several times, we were still unable to understand the point of it all. What were you attempting to defend? The pacifist cause? The C.N.D. cause? The Labour cause? The Tory cause? The cause of democracy?

Neither armaments are either morally right or morally wrong. If morally wrong, nuclear disarmament—unilateral or multilateral—is right. It is therefore right to strive for this by whatever democratic methods are available. Whether or not the Labour and/or Tory parties will suffer a setback is irrelevant.

To say that the electorate will never accept unilateral nuclear disarmament is questionable indeed. Christ's critics may have declared that his teaching would never be acceptable to many—fortunately they have been proved quite wrong.

Yours, Hilda Murray, Mildred Worrall.

## The Stand Pulpit

Sir: In your issue of June 18th under the title "Where Two Faiths Meet" Dr. Jeremy Goring wrote that "In the beautiful new Unitarian Chapel at Stand near Manchester there is a Pulpit which was erected largely by the Jewish community of Great Britain."

The Jewish Community actually subscribed two per cent. of the cost of the pulpit which stands as a memorial to Dr. R. Travers Herford who was minister of the Church for twenty-nine years.

Yours, H. Jackson.

# ISSUES THAT CHALLENGE

## UNITARIAN SOCIAL SERVICE MEETING

Gambling, Road Safety, World Mental Health Year, Religious Education, Sunday Observance—these were the topics which found place on the agenda of the Social Service Department when its committee met at Essex Hall recently. The subject of gambling came up when the report of the Churches Council on Gambling was submitted and information given as to that body's action in recent months over the Betting legislation now before parliament.

Here are a few of the facts in the annual report of the Churches' Council on Gambling. It is estimated that sixteen million pounds is the annual turnover of small lotteries in the United Kingdom and that of this sum seven and a half million pounds is expended on prizes. The law requires that bodies sponsoring lotteries register each year and send annual returns to their local authority. Evidence collected suggests that the law is neither kept nor enforced. Of 2,401 societies registered in areas where the Council's secretary visited only 1,130 were sending in returns. Where horse racing is concerned figures show that in 1959 over £28,000,000 was recorded by the totalisator. This represents an increase of one million, four hundred thousand pounds over the 1958 figures. Both greyhound racing and football pools show increased figures for last year. The Council's report gives many startling facts and sound sensible comment. Recognising that betting is a social evil which seems ineradicable, the Council has taken the line that what cannot be removed had best be put under control. Its deputation to the Home Office urged that no person under 21 should be employed in a betting office and that no person under 18 years of age be permitted to engage in betting. It urged that licensed betting shops should be owned by individuals and not by a company; that the premises should clearly indicate their purpose. Some of the Council's contentions have been met and it is significant that in the Lords' debate there were ten references to the information collected by the Churches on this issue.

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The document "Gambling and its Control" can be had from 19, Abbey House, London, S.W.1. It's worth studying. One point needs to be added. As soon as the Bill passes into Law bookmakers will be on the search for suitable premises for a betting office. A church may find such an office opening near to its premises. It should be remembered that if members feel such an office is undesirable in the Church vicinity they can enter a protest with the local authority. In one provincial city the Churches have found it necessary already to enter a protest.

The Social Service Department decided to urge the General Assembly to continue its support of the Council and asked Rev. Arthur Peacock to be its representative.

### World Mental Health Year, 1960

It was felt that this was a project providing churches with opportunity for practical service. A handout is available setting forth ways and means by which churches and individuals can help in the next year. The Department decided to arrange that all ministers should receive a copy and their attention called to the fact that the spring issue of "Mental Health" is devoted to the subject of "Religion and Mental Health" (available from National Association for Mental Health, 39, Queen Anne St., W.1. 2s. 6d.)

### Religious Education

Consideration was given to the proposed study of the 1944 Education Act which the General Assembly has asked the Department to undertake in association with the Religious Education Department. A questionnaire was approved setting forth a number of questions relating to the daily act of worship and to the provision of religious instruction in schools. This will be distributed in early autumn and it is hoped Unitarians who are teachers will help in particular both by answering the questions and also by endeavouring to get colleagues who are not of our faith to give their comments too. It is hoped too that some of our Y.P.L. members who have recently left school will provide us with comments as well. At the moment the Department

(continued on page 630)

# THE CALENDAR OF THE CHURCHES

## SUNDAY, JULY 17, 1960

**Aberdeen**, Unitarian Church, Huntly Street, 11 and 6. Rev. W. B. Taylor

**Aberystwyth**, New Street Baptist Church, 11. Rev. J. H. Cedar Davies

**Altrincham**, Dunham Road Church, 11 and 6.30. Rev. F. Cotton

**Ainsworth**, Unitarian Church, Kenworthy Road, 11.15 and 3. Rev. B. Gill.

**Ashton**, Unitarian Church, Manchester Road, 6.30. Supply

**Bath**, Trim Street Chapel, Unitarian, 11. Rev. S. Spencer

**Belfast**, All Souls, Elmwood Avenue 11.30 and 7. Dr. A. L. Agnew

**Belfast**, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. McLachlan

**Bewdley** Green (nr. Stourbridge), Unitarian Church, 11. Rev. R. E. Gregson

**Bridgwater**, Free Church, High Street, 11 and 6. Rev. H. Stewart Cotton

**Brighouse**, Unitarian Church, Rastrough Road, 6.30 (July 24th) Rev. Maurice Jones

**Bristol**, Church of Christ, Bond Street, 11 and 6.30. Rev. Gregoire Stuart

**Bristol**, Stapleton Road Church and Hanot Street Mission, Small Heath, 6. Rev. Jesse Haywood

**Blackburn**, North Shore, Hilldene Road, 10.45 and 6.30. Mr. E. A. Watt

**Blackpool**, South Shore, Lytham Road, 11 and 6.30. Mr. Francis Lewis

**Bolton**, Bank Street, 2.30, Sunday School; 10.30 and 6.30. Rev. J. Criswell Price

**Bolton**, Derby Church, Derby Street, 10.30 and 6.30. Rev. A. J. Long

**Bolton**, Unitarian, 3.15, and Bible Class, 6.30. Rev. Kenneth Twiney

**Bootle** (Lancs.), Unitarian Chapel, Stanley Lane, 6.30. Rev. Stanley Hall

**Bournemouth**, Unitarian Church, West Cliff Road, 11. Rev. Lawrence Redfern

**Bradford**, Broadway Avenue, 3.15. Rev. P. B. Morgan

**Bradford**, Town Hall Square, 10.45. Dr. J. Kenyon, 6.30. Mr. P. Morgan

**Brighouse**, Clare Church, Bramley Street, 3, Sunday School, 6.30. Rev. Wm. Miller

**Bromley**, Unitarian Church, 11. Rev. G. Russell Jones

**Brooklands**, Christ Church, Unitarian, New Road, 11 and 6.30. Mr. S. R. Martin

**Burnley**, Lowerly Mead Meeting, 6.30. Rev. A. H. Barnes

**Burnley**, Oakfield Road, 11. Rev. A. H. Barnes, 6.30. Mr. R. L. Nicholson

**Bury**, Bank Street, 11 and 6.30. Rev. F. H. Ryde

**Cambridge**, Memorial Church, Emmanuel Road, 11 and 6. Rev. Dudley Richards

**Cardiff**, The West Grove Unitarian Church, 6.30. Rev. Rhys Jones

**Chesham**, The Church of the Good Companions, Hammond Hill, 3. Rev. A. Peacock

**Chesterfield**, Stephen Unitarian Church, Royal Well, 11. Sunday School, 6.30 Rev. John H. Quick

**Cheltenham**, Mathew Henry's Chapel, Trinity Street, 11, Miss C. T. Hudson, 6.30, Rev. E. Short

**Cheltenham**, Elder Yard Chapel, 10.45 and 6.30. Rev. A. W. Vallance

**Chesterton Green**, Ashtons, 10.45 and 6.30. Rev. Kenneth Twiney

**Colchester**, Great Meeting House, Eldorado Road, 11 and 6.30. Rev. E. H. Mosses

**Colne**, Free Christian Church, South Street, 6.30. Supply

**Cottingham**, Unitarian Church, Hemingway Street, 11 and 6.30. Mrs. M. R. Dixon

**Coventry**, Free Christian Church, Priory Road, 11. Rev. J. P. Cobbe

**Darwen**, Wilton Street Chapel, 11. Mrs. N. Sellers, 6.30, Mr. Hargreaves

**Dover**, Peter Gate Unitarian Church, 6.30. Supply

**Dudley**, Old Meeting House, 10.45. Miss H. E. Watts

**Dunstable**, Free Church, Half Gate, 11 and 6.30. Rev. Alec L. Fenner

**Dyke**, Ashton Street, Unitarian Church, 11, Sunday School, 6.30. Mr. David Emery

**Dyke**, Stephen's Green, West, 11.30 and 7.30. Rev. R. Severn Hayes

**Dyke**, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. Norman Emerson

**Dunstable**, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. Wightwick

**Dyke**, Unitarian Church, 11, Communion Road, 11. Rev. J. M. McGuckin

**Edinburgh**, St. Mark's Church, Castle Terrace, 11, Dr. John D. Bill

**Exeter**, George's Chapel, South Street, 6.30. Rev. Dr. F. D. Maurice-Jones

**Gee Cross**, Hyde Chapel, 11 and 6.30. Rev. J. Hunter Sutcliffe

**Glasgow**, St. Vincent Street, Unitarian Church, 11, no Service

**Glasgow**, Hillhead Street, 2, Sunday School; 10.45 Supply 6.30, Mr. A. Bowden

**Gloucester**, Barton Street, 3. Rev. James M. Quick

**Gravesend**, Meadrow Chapel (Brewerstreet), 6.30. Rev. G. Maris Beard

**Guernsey**, Ward Street Church, 11. Rev. John Kirtley

**Hale Chapel**, Hale Barns, 10.45 and 6.30. Rev. G. J. Pierce

**Halifax**, Northgate End, 10.45. Rev. F. Walker

**Hastings**, Free Christian Church, South Terrace, 11 and 6.30. Rev. Dawson Hayes

**Hereford**, Great Meeting, Bewes Lane, 11 and 6. Rev. E. A. Davies

**Hereford**, Ryelaw Road, 11. Rev. J. Maurice Bills

**Hereford**, Priory Street, Unitarian Church, 6. Rev. F. Walker

**Hitchin**, Bucklersbury Chapel, 11. Rev. Gwilym Davies

**Hitchin**, Market Place, Unitarian Chapel, 6.30. Supply

**Hunmanby**, New Meeting House, 11 and 6.30. Rev. Dennis W. Hill

**Huntingdon**, Ebenezer Free Church, 11 and 6.30. Rev. Stanley Mather

**Ipswich**, St. Helen's Street Church, 6.30. Supply

**Leeds**, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. R. L. Colleer

**Leicester**, The Great Meeting, Free Lance Street, 11 and 6.30. Rev. Lawrence Mabbs

**Leeds**, Unitarian Church, 11. Rev. Ruth Verity

**Leicester**, High Street, Unitarian Church, 6.30. Rev. H. W. Enoch

**Leicester**, Archdeacon Church of Friends, 11 and 6.30. Dr. P. N. Trotman

**Leicester**, Belvoir Free Church, 11. Rev. C. A. Peers

**Leicester**, Belgrave Road, Mill Street, 6.30. Rev. J. Ellis Hunter

**Leicester**, Overton Church, 11 and 6.30. Rev. S. R. Briggs

**Leicester**, Overton Road, Preston, 3, Sunday School, 6.30, Rev. C. A. Peers

**Leicester**, River Street, 11.30. Mr. G. Gates

**Leicester**, Offer Road, 11 and 6.30. Rev. E. B. Storey

**Leicester**, Red Street, Belgrave Road, 6. Rev. Gwilym M. Lewis

**Leicester**, Belgrave and Rushey Mead Chapel, 6.30. Rev. R. E. Greenslade

**Leicester**, Silver Street, 11. Rev. E. G. Lee

**Leicester**, New Church, Wilton Gardens Estate, Stirling Hill Gate, 11 and 6.30. Rev. Gwilym Davies

**Leicester**, Forest Gate, Upton Lane, 6.30. Dr. Dawson Tennyson

**Leicester**, Golden Gate, Sheep Lane, 11. Miss M. E. Gower, 6.30, Rev. W. Wilkinson

**Leicester**, Blackfriars, New Church Hall, Charlotte Place, 11 (Family Service) Rev. P. Hankinson

**Leicester**, Humberstone Road, Belgrave Hill, 11, Rev. Norman P. Maile

**Leicester**, Belgrave Hall, Unitarian Church, 11, Rev. H. L. Short

**Leicester**, Wood Gate Road, 11 and 6.30. Rev. T. E. Bennett

**Leicester**, Belgrave, Sunday School, 6.30, Rev. A. V. Pitt

**Leicester**, Belgrave, Unitarian Church, Queen Road, 11, Rev. A. V. Pitt

**Leicester**, Evington Unitarian Church, High Street, 11, Mr. Jasper Gillespie

**Leicester**, Stoneygate Free Church, Elmfield Avenue, 6.30. Rev. H. Lewis

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**Leicester**, Evington Unitarian Church, High Street, 11, Mr. Jasper Gillespie

**Leicester**, Stoneygate Free Church, Elmfield Avenue, 6.30. Rev. H. Lewis

**Leicester**, Belgrave Hall, Unitarian Church, 11.30, Children's Church, 6.30, Rev. E. M. Pickering

**Leicester**, Wycliffe Unitarian Church, Eve Hill, 11, Dr. Dawson Tennyson (also 6.30, no Service on Sunday in the month)

**Leicester**, Unity Church, Clarendon Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. E. L. Jones

**Leicester**, Unity Church, Newarkton Road, 6.30, Rev. E. G. Lee

**Lytham St. Annes** (Ansdell), Channing Road, 11, Rev. E. W. Digby

**Manchester**, King Street Street, 10.45 and 6.30, Mr. Peter Jones

**Manchester**, Unitarian Church, Market Buildings, 6.30, Rev. Mervyn Hilliker

**Manchester**, Stockton, Unitarian Church, Church Lane, 6.30, Mr. W. R. Hargreaves

**Manchester**, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett

**Manchester**, Pollsworth, Dob Lane Church, 10.45 and 6.30, Pastor D. Mills

**Manchester**, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Rogers

**Manchester**, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warmsley

**Manchester**, Pendleton, Unitarian Cross Lane, 6.30, Supply

**Manchester**, Platt Chapel, Rusholme, 6.30, Mr. Leonard Smith

**Manchester**, Sunshine Street Mission, 6.30, Supply

**Manchester**, Rusel Chapel, Whitefield (July 24) 10.45 and 6.30, Rev. Sydney H. Knight

**Manchester**, Williamson Road, Cheetham-cum-Hulme, 11, Supply

**Manchester**, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. Jesse Gill

**Manchester**, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sidebatt

**Mossley**, Unitarian Hall, 11, Stockport Road, 11 each Sunday

**Newcastle**, Free Christian Church, 6.30, Rev. Lawrence Hallsworth

**Newcastle**, Old Road Chapel, 3.15, Supply

**Newport-on-Tyne**, The Church of the Holy Unity, Ellison Place, 11 and 6.30, Rev. Jesse Haywood

**Newcastle** (Staffordshire), Bethesda Unitarian Church, 10.30 and 6, Rev. John Manning

**Norwich**, Free or Weaver, High Street, 6.30 (also 11, 1st Sunday in the month) Rev. W. J. Carter

**Northampton**, Kettering Road Church, 6.30. Supply

**Norwich**, Octagon Chapel, Colegate, 11, Rev. J. A. Emerson

**Nottingham**, High Pavement Chapel, 10.45 and 6.30, Rev. G. S. Whitby

**Oswestry**, Unitarian Church, Broughton Street, 11 and 6.30, Rev. Harold A. Goss

**Oldham**, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall

**Oxford**, Manchester College Chapel, 11, Rev. James Rowland

**Padiham**, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student

**Pike Lane Chapel**, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke

**Plymouth**, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn

**Poole**, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Double

**Portsmouth**, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Stevens

**Preston**, Unitarian Church, Church Street, 6.30, no Service

**Ramsden**, Heath, The Meeting House, 11, Rev. Francis Tuley

**Ramsden Church**, nr. Horwich, Lancs, 3, Rev. R. I. Pennyman

**Rochdale**, Blackwater Street, 10.30 and 6, Rev. F. W. Bass

**Rochdale**, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips

**Rugby**, Addison Road, 11, Rev. Jesse Gill

**Scarborough**, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson

**Sheffield** (Attercliffe), 6.30, Mr. A. Graves

**Shipham**, Pobround Old Chapel, 11, Supply

**Shipham**, Unity Church, Cheddarmoor Road, 11, Rev. E. D. Davies

**Shipham**, Upper Church, 11 and 6.30, Rev. C. Gordon Bolam

**Shrewsbury**, High Street, Unitarian, 11, Rev. F. Knowsley

**Shrewsbury**, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker

**Southampton**, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy

**Southport**-on-Sea, Bowden Road, 6.30, Mrs. J. Williams

**Southport**, Portland Street Church, 11 and 6.30, Supply

**Southport**, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply

**St. Helens**, Cowpersons Street, 6.30, Supply

**Stockton**-on-Tees, Wellington Street, 6.30, Rev. A. D. Wallace (also 11, Second Sunday in the month)

**Stockport**, Presbyterian Unitarian Church, 11, Rev. C. Simpson

**Stourbridge**, Unitarian Church, High Street, 6.30, Rev. L. Evans Short (also 11, First Sunday in the month)

**Stroud**, Tabernacle, Free Christian Meeting House, 11, Rev. L. Evans Short

**Sunbury**, Summer Hall Road, 6.30, Rev. F. B. Gummer

**Taunton**, Mary St. Chapel, 11, Rev. Wm. Miller

**Tewkesbury**, Old Meeting House, Ancient Road, 6.30, Rev. G. Kenrick

**Thornton**, Unitarian Church, 6, Mr. H. Varley

**Tooting**, Unity Church of The Saviour, 11, Rev. Clement Eaton

**Torrington**, Congre Unitarian Church, 6, Rev. S. Spencer

**Tunbridge**, Calvo Street, 10.30 and 6.30, Rev. Hans Wild

**Warwick**, Unitarian Chapel, High Street, 7, Rev. H. Mumford

**Warwick**, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)

**Wallasey**, Memorial Church, Manor Road, 11, Rev. E. H. Stace, 6.30, Mr. F. Pemberton

**Warrington**, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School

**West Bromwich**, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson

**West Kirby**, Brookhill Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)

**Whitby**, Pleasington, 2.30, Rev. G. W. Parkinson

**Wisbech**, Ebenezer Chapel, Church Row, 10.45, Rev. A. R. Dawson, Syed 6.30, Rev. A. R. Dawson

**Wisbech**, St. Peter's Church, 11, Mr. J. F. Greenfield

**York**, Unitarian Church, Peaseholme Green, provision for divine worship is resumed in Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

### AUSTRALIA

**Adelaide**, Unitarian Christian Church, Whitmore Sq., 11 and 7, Rev. Grace Gunn

**Melbourne**, Unitarian Church, Collins Street West, C.2; Unitarian Hall Street Broadcast, 4.15. Service: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. T. H. Wynne

**Perth**, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Hutchinson, 128, Bulwer Street, Inglewood, West Australia

**Sydney**, Inner City Unitarian Church, 11, Pounds Street (off College St.); 7.15, Rev. H. W. Hutchinson, Hunter Unitarians 12 noon

**Unitarian Federation of Australia**, 1 Collins Street, Melbourne, C.2. Minister: Rev. W. Hutchinson, Hastings or enquiries

**Sydney Congregational Church**, Argyle Street, Parramatta (No.) 3.15, weekly at 10 a.m. Public Worship, Evangelical, 7.30 p.m. Minister: Rev. T. H. Wynne

### CANADA

**Montreal**, Church of the Messiah, Stanbridge Street West and Simpson Street, 11, Supply

**Toronto**, Bloor Unitarian Church, 175 St. Clair Avenue West, 11. Rev. Jesse H. Dickinson

**Vancouver**, B.C., Unitarian Church of Vancouver, 1,000 Tenth Avenue West, 11, Rev. A. F. Skinner

### NEW ZEALAND

**Auckland**, Unitarian Church, Parnell, Road, 11 and 7, Mr. H. J. Wade

**Wellington**, Service suspended—Enquiries: Miss Hinton, Tel. 61-232

### SOUTH AFRICA

**Cape Town**, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Bevan

# THE LINDSEY PRESS

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(continued from page 626)

asks teachers to communicate with Rev. Arthur Peacock, 55, Ellerton Road, London, S.W.18.

### Sunday Observance

It was pointed out to the Department that there has been talk of fresh legislation relating to Sunday entertainment. Possibility of a change in law as regards football on a Sunday had been envisaged. There was also evidence that in some sections of industry there was an increase in Sunday work. In a recent radio programme dealing with changes in an industrial town an official had argued that since so much shift work was now being done there should be provision of entertainment, drinking facilities and shopping services over a longer period of each day.

The Department felt that there existed in the minds of people in Churches generally conflicting views as to what was right behaviour or otherwise for Sundays. All too often in the Press the Christian view was represented by an extreme body such as The Lord's Day Observance Society. It was felt this was unfortunate and that there was a case for studying and giving guidance about Sunday observance in our present changing society. It was agreed that the Secretary make approaches to a number of Unitarians and explore possibilities of the subject being studied. A report will be made to the Department's autumn meeting.

### Road Safety

"Priority for Road Safety"—"Safety—or Convenience"—this is title of interesting study of this urgent problem, made by a working party set up by British Council of Churches (10, Eaton Gate, S.W.1 (1s. 6d.).) It was reported that the British Council of Churches' Social Responsibility Department is conferring with the National Road Safety Campaign committee on possible co-operation in its propaganda efforts next year.

With these matters dealt with, the members listened to reports by various members who had represented the Department at meetings of organizations dealing with particular aspects of social welfare.

Altogether it was an interesting and important meeting, providing its members with much useful "background" material and enabling them to give guidance to the General Assembly Council and its churches.

### A Film

Churches arranging week-night activities in the autumn may like to know the film "Murder by Neglect" dealing with Danilo Dolci's work in Sicily can be hired for 10s. 6d. from National Peace Council, 29, Gt. James St., London, W.C.1.


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### Death

**White**—on 27th June, 1960, Suddenly at 108 Tennyson Road, Southampton, Ada P., beloved wife of George and mother of Graham.

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